

1865-66

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BOSTON, WEDNESDAY, DECEMBER 27, 1865.

seen as the object of the proposed combinations. At all the while the Association wished to do more than this,—to devise some scheme embracing East and West alike in the unity of its design and its benefits. Much thought was given to this object, and before your action appeared, of its being free will and from its own sense of propriety, the Association presented a memorial to the Association stating that the General Centenary Committee of the church was to meet, a letter was immediately addressed to them, and our Agent, Rev. J. S. Hart, was sent east to represent us to the Committee. Their sanction was requested, and a resolution made to raise the same sum for the Institute at Concord as for that at Exeter, and to add all surplus funds for the promotion of female education. The General Committee—as you are

—cordially recognized the Association, declaring that it was the part of the proposition, made to the Institute, and having the sanction of its plans to the Central Board. Nothing now remains to impede the Association or to prevent the ladies of our church throughout all her borders, from joining in the sympathy for the noble cause. Now we do not ask you, sir, to give us the weight of your influence before the public, and to employ the facts herein presented in vindicating us from the charge of a narrow, sectional spirit? We know it has been our misfortune to seem thus; but we are sure you will not be so unkind as to show it, that for our church, in all her interests everywhere, we have a love so strong that we are capable of desiring to build up one part of her walls to the neglect or injury of any other. Believe me, sir, the Methodist women of the West

their ancestors, or the playgrounds of their  
rhood. The East is and must always be  
rland of sacred memories, and whoever is dis-  
loyal to her interests will find no friend in us.  
that then, does it matter if, in the order of her  
south, the West comes to the first place, earlier  
an her state's sisters? Let not that deter us all  
on starting on the race together, bidding each  
her "Good speed" as we go.

With the highest esteem, yours very respectfully,  
FRANCES E. WILLARD,  
Cor. Sec'y Am. Ladies' C. A.

**HEALTH IN THE CHURCHES.**

A healthy Christian is one who can work as  
well as eat. It there is a heavy load to carry in  
Christ's cause, he must be strong. If there is  
to build, he is the man to lift the big stones.

some one has to go out into the storm, and ensure pelting opposition, who so able to bear it as our broad breast and brawny arm? A man that loves Christ, loves work. A dyspeptic Christianian is a bad Christianian. A healthy Christianian in a hospital is many a church! Here lies one poor man down with a paralysis of faith. Here another laid up by a sprain which he got by a sudden fall into temptation. Here is one whom the Lord has healed of a fever, and who has now worth the medicine to cure him. And for another, it is under pastoral treatment for the blindness of unbelief; whose gaping wound reveals the spot where Satan's fiery dart went in! A revival commonly clears the church hospital. But a long period of spiritual darkness and confusion crams the doorway with what need then to go to the infirmaries, healing all manner of diseases, should come into some churches whose atmosphere is

adorned with the effluvia of incipient putrefaction!  
*—Family Treasury.*

**SOLEMNE AND CHRISTIANITY.**

I have no fear that the splendors of physical  
 science will make the crown of the Christian faith  
 less and less dim. Let them stand before the  
 world side by side, and let them both tell all they  
 can to communicate concerning the nature of  
 man and concerning the achievements of God.  
 The human heart will declare that, marvelous as  
 are the manifestations of the divine wisdom, and  
 as the human mind is able to comprehend, yet  
 they are nothing compared with the transcendent  
 glory of his infinite love for man, as shown in the  
 incarnation and death of the Lord Jesus Christ;  
 and that, vast as are the benefits secured for the  
 race by a deeper and wider knowledge of the laws

and, compared with the rest for the agitated and weary soul, the peace for the troubled conscience, the hope and triumph in the hour of death, the blessedness of present communion with God, the recovery of his image, the certainty of eternal fellowship with him in the grave, which Christ has brought within our reach.

Physical science may tell me of the rich and bountiful gifts which God has bestowed upon his creatures, and may dazzle me with the pomp and splendor and power of the ministers of his wisdom; but it cannot tell me of the peace of heart and brings me face to face with God himself; in his presence there is fullness of joy. He is the Father of my spirit, and you leave my deepest and intensest longings unsatisfied until you give me rest in his love and direct communion with his infinite and eternal bliss.—*Rev. R. W. Dale.*

## TO BE DESTROYED BY FIRE.

The belief that this world is ultimately to be destroyed by fire is a notion which is so ancient that such a fate has befallen far larger planets than ours. French astronomers assert that no fewer than fifteen hundred fixed stars have vanished from the firmament within the last three hundred years. Tycho Brahe gives an interesting account of a bright star of the magnitude of the sun, on account of its singular radiance, had become the special object of his daily observation for several months, during which the star gradually became paler until its final disappearance. La Place says that one of the vanished fixed stars of the northern hemisphere appeared first as a bright star, having the appearance of a comet, and then as a star of dazzling white, next of a glowing red and yellow lustre, and finally it became pale and ash-colored.

The burning of the star lasted sixteen months, when this sunny visitor, to which perhaps a whole series of planets may have owed their birth, finally departed and became invisible forever.

**SOLITUDE.**

Solitude, though silent as light, is like the light, essential to man. All men come into this world alone. Even a little child has a dread, whispering consciousness that if he should be summoned into God's presence no gentle nurse will be allowed to lead him by the hand, nor mother carry him in her arms, nor sister share his trepidations. King and priest, warrior and maiden, philosopher and child, all must walk those mighty galleries alone. The solitude, therefore, which in this world appalls or fascinates a child with but the echo of a far deeper solitude through which he has already passed, is at the heart of every drama.

THE BIBLE.

Out of it have come all pure moralities. From it have sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded on his breast. The simple cottager has used it for a guiding pillow; and even the innocent child has breathed his last happy sigh, with his fingers between its promise-freighted leaves.

THE CHURCH A WONDER.

The existence of the Church in this wicked world is one of the wonders of Providence. It is a wonder that it should be so long, so busy, so firm, yet not consumed. If we reflect on the number of the wicked against the righteous—their great superiority of numbers over them—the attempts that have been made to exterminate them—their unbelief, their infidelity, their defection and death—their existence, and especially their increase, must be wonderful, and cannot otherwise be accounted for but that Christ liveth.—*Andrew Fuller.*

**CONTENTMENT.**—They that deserve *nothing* should be content with *anything*. Bless God for what you have, and trust God for what you want. If we cannot bring our condition to our mind, we must bring our mind to our condition. If a man is content in the state he is in, he will not be content in any other.

God protects men when they are in his way, but not out of his way.











